EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

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For the Magazine and Advocate.

A VOICE TO THE MARRIED.....NO. III.

BY REV. J. M. AUSTIN.

TO HUSBANDS.

TREATMENT OF WIVES.

"————just let me mention,
The *Rights of Woman*, merit some attention."

In the preceding chapter I endeavored to show that nature, revelation, and the laws and customs of men, point to the husband as the Head of the family circle; and that as such, there are certain prerogatives solely invested in him, and also a certain amount of authority which he can properly exercise. The subject now before us, relates to the *manner* in which this power should be used, and the *extent* to which it shall be carried.

The origin of the husband's authority, affords one of the plainest indications of the manner in which he should exercise it, in respect to the wife. We have seen that marriage is a covenant entered into by both parties, for *mutual* benefit and happiness; and that each made a certain concession of privileges, *for the general benefit of both*. It is from *this* concession, made for *this* purpose, that whatever prerogative or authority the husband possesses over the wife, is derived. Hence he is not clothed with any power to exercise *exclusively* for his own individual good—or for the purpose of enabling him to gratify a love of rule and authority—or to tyrannize over his companion—or to carry into execution his selfish will and pleasure, without respect to the welfare of those who are expected to submit to his dictation—or in any way to pamper or please *self*, alone. The wife, in uniting her destiny with his, and in surrendering certain rights which she before possessed, had no design to grant him any such power as this, or to place herself so entirely at his disposal; and therefore, he is not clothed with this kind or degree of authority. But in all those cases connected with the welfare of the family, where it is *necessary* for the husband to display his authority for the *good* of those over whom it is swayed, he is justified, by the circumstances in which he is placed, in claiming and exercising this prerogative. It *was to* be used for this purpose, *and this purpose only*, that any power or authority is invested exclusively in him. The mutual compact by which the husband is placed at the head of the family, clothes him with no authority to abuse his wife, with no power to contradict or thwart her desires unnecessarily, or imperiously to command her obedience to his word, except, perhaps, in some few very extreme cases. And whenever he attempts thus to pervert his prerogative, he violates the compact by which he has been clothed with them, and proceeds upon *an assumption* of authority which he does not possess. The husband "should remember that the rule which renders him the natural head of the family, does not suppose any inferiority in the wife, any more than the law which makes one man a magistrate and another his executive officer, supposes one to be an abler or better man than the other. It is necessary that the power should be placed somewhere; but it does not follow that the depository of this power should be elated with its possession, and exercise it with capricious or offensive coercion."

Although ultimate authority is vested in the husband, yet it should be his desire, his study, in all his conduct, to keep this circumstance from view as much as possible. Instead of constantly asserting his authority, and seeking opportunities to exhibit it, he should endeavor to act towards his wife, so far as practicable, as though he had no power superior to her own. He should exercise rule in a manner so gentle, so mild, so unseen, that those who are swayed by it, shall be unconscious of its existence. Delicacy, propriety, a love for his companion, a desire for domestic tranquillity and peace, all urge him to pursue this course.

There are two methods in which the husband can make known his will—the one is in the form of a *command*—the other in that of a *request*. In the great majority of cases, the latter course is altogether the most successful manner of securing compliance. There is in human nature a kind of latent spirit of independence, which rises in opposition to a stern, imperious command from a fellow-mortal, even though he may be an object of the deepest affection. This disposition is visibly exhibited in childhood, "grows with our growth, and strengthens with our strength." As a general rule, mankind are much more easily *won* than *coerced*—more readily *attracted* than *driven*. Hence, as a mere matter of *policy*, without respect to the feelings of others, the husband who invites or requests compliance with his wishes, is much wiser than he who commands. And who can not perceive the different influences which these two courses must produce upon the common enjoyment and peace of the domestic circle? Where despotic command is exercised, confusion, disobedience, and rebellion most generally prevail; for fear can not produce so perfect an obedience from a rational being, as love. But in the family where authority is robed in the pleasant and winning garments of kindness and affection, a willing obedience is yielded, and peace and harmony abound, as its legitimate fruits.

The cases where it is necessary for the husband to issue an absolute command to the wife, are very rare indeed. When there is a difference of opinion between husband and wife, upon an important subject connected with the welfare of the family, there should be a free and unrestrained interchange of views and feelings, without acrimony, or bitterness, or harshness, from either party. It is a misfortune under which many people labor, that they can not have their opinions questioned, or enter upon even a brief discussion, without soon losing temper, and allowing anger to overcome discretion and reason. This is one prolific source of those family broils which sometimes cause matrimony to assume an aspect so unpleasant. But this excitability should be strictly guarded against; it is one of the indications of an ignorant and shallow mind. Under the circumstances to which I have alluded, each party should carefully clothe their opinions in the dress of friendly advice, and be cautious not to utter any thing to disparage one another, or to irritate to anger. The husband should be as ready to receive the wife's advice, as to impart his own.—And he should give her opinions all the weight, and allow them to have all the influence in making up his judgment, that their merits deserve. If the wife advances the better reason—if she clearly demonstrates the propriety and correctness of her views—the husband should allow no emotions of false pride, no senseless notions about its being derogatory to submit to the judgment of a woman, to prevent him from acknowledging the correctness of her opinions, and acting accordingly. It is an attribute of a generous and noble mind, to be open to conviction, and to be willing to receive truth from *any* source whatever—while it is an unfailing indication of weakness and littleness to cavil about the *source* from whence a truth may proceed, and to reject it simply because it was uttered by some person whom they looked upon as beneath them! There should be as great a willingness on the part of the husband to adopt the views of his wife, when they are consistent and reasonable, as to adhere to his own, when satisfied of their truth. But, after a faithful and candid examination of the whole subject—after listening attentively and respectfully to the reasons and suggestions of the wife, and allowing them all the weight to which they are entitled—if the husband still believes his views are correct, it is his prerogative to decide accordingly, and to carry his decision into effect. And the reasonable, consistent wife, will give way and yield to the judgment of her husband; and so far from throwing obstacles in the way of the execution of the plans growing out of this decision, she will cheerfully lend her advice and assistance in accomplishing them. But if the wife, through stubbornness, or wilfulness, or malice, refuses her assent in cases where it is absolutely necessary for it to be given, then the husband is justified in *commanding* obedience. For as upon him must rest the responsibility of the issue of the transaction involved, it is but even-handed justice, that he should be allowed to pursue the course which in his discretion, appears the best. It is in such extreme cases, and in such only, that the husband should attempt to exercise *authority* over the wife! In regard to the general interests of the family, "the wife ought to be *heard*, and patiently heard; she ought to be reasoned with, and, if possible, convinced; but if, after all endeavors in this way, she remain opposed to the husband's opinion, his will must be obeyed; or he at once, becomes nothing but an insignificant inmate." "Who are to be employed or intrusted by the husband; what are the principles that he is to adopt as to public matters; whom he is to have for coadjutors or friends; all these must be left solely to the husband; in all these he must have his will; or there never can be any harmony in the family."

But still, I repeat, the husband should, as far as possible, avoid all appearance of authority over the wife, and never allow circumstances to take such a turn as to render it necessary to resort to any other means than gentle persuasion and advice. In this manner, while seeming not to command at all, he will command the most, and be the most readily obeyed. But on no account is it allowable for the husband to inflict personal chastisement upon his wife. No possible construction of his authority, can extend it to this length. None but a savage or a brute in human form, will be guilty of an act so cowardly, so unspeakably mean. If there is an individual meriting the utter detestation of the world—if there is one who deserves the hissing of men, and who should be visited with the severe rigors of the law—it is that wretch who takes advantage of his physical strength, to beat a weak and defenceless woman! Mankind disown him—he dishonors the God who made him, and the race to which he belongs—he should be spurned from civilized society—and be compelled, like Nebuchadnezzar of old, to herd with those beasts of the forest, whose conduct he imitates!

That the authority vested in the husband, is often greatly perverted—that wives from this cause, have suffered much, and are still suffering—that they are frequently deprived of privileges to which they are justly entitled, and placed under absurd and tyrannical restraints—it requires but little acquaintance with the world to know. How

often do we behold a harsh, headstrong, passionate husband, brutally tyrannizing over and lacerating, if not the body, at least the feelings, of one who has confided all her happiness, yea, her destiny for life, to his disposal! Can any conduct exhibit more strikingly an utter destitution of generosity, nobleness and manhood? If there is a being on earth deserving the full commiseration of our hearts, it is a delicate, sensitive, tender-hearted, refined woman, linked for life, to a vulgar, morose, sordid husband—perhaps a bloated drunkard, a moving pestilence—and subjected to all his deep meanness, his utter littleness of spirit, and his low and beastly whims and caprices! Conceive, if possible, a wretchedness more dark and hopeless. In vain she exhibits the sweetness and tenderness of her disposition—in vain she lavishes the riches of her love and kindness upon him—all her delicate attentions, and affectionate regards, fall upon his ossified heart, as on a nether millstone! Is the picture overdrawn? Go to a thousand hovels throughout our land—(the comfortable dwelling, yea, even the splendid palace, need not be passed by)—and tangible, living proof of its truth will be found written in characters too legible to be misunderstood! How appropriately may the beautiful words of the poet be applied to woman in such lamentable circumstances—

"Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

To avoid the wretched condition which I have attempted to depict above, the young lady can not be too cautious, or too particular, respecting the disposition and habits of the man who solicits her hand. If she perceive that he is of a morose and unpleasant disposition—that he is sordid, passionate and headstrong—that his views and feelings are of a low or selfish character—and especially, if he is addicted to any improper habits—she should reject him at once. Neither the beauty of personal appearance, nor the honied flattery of a deceitful tongue, nor the prospect of wealth, or rank, or power, should induce her to entrust her happiness to his keeping; for these can not atone for the want of a kind, pleasant disposition, and correct habits.

I trust the husband whom I address, is capable of appreciating and does appreciate, all the claims which his companion has upon him, for kind, tender and respectful treatment. If there is a particle of nobleness in his nature—if his heart is capable of one throb of generosity—if he possesses the smallest degree of the true spirit of manhood—he will prize the peace and happiness of his wife, which depend so much upon his treatment, as an object demanding his utmost care and solicitude. He will study so to frame all his bearing and deportment towards her, as that, while it wins her respect and cements her love for him, it will also render her condition as agreeable and pleasant as circumstances will possibly admit. He will view her as a part of his own being; and will no more endeavor to ill treat her, or in any way unnecessarily cross her feelings, or deny her any proper favors or attentions, than he would injure his own person. "Whoever gives himself time to consider to what extraordinary difficulties and sufferings, God, by his order and appointment, has most unavoidably subjected and exposed the women above men, will see himself obliged, in common pity, to deal gently with them, to sustain them under their infirmities, and by patience and forbearance, endeavor to make their burden lighter. And if he considers further, of what singular use and benefit a good and prudent companion is, in all the vicissitudes of life; what solace in health, what comfort in sickness, what help in distress, what security in trouble, is occasioned by her means; and above all, what labor and hardships, what watchings and disquietudes, as well as the many humble offices, she is content to bear, with all the cheerfulness and pleasure imaginable, in bringing up the children that are the delight of his eyes, and the strength of his old age—he that considers this, I say, instead of taking pleasure in opposing and insulting the wife of his bosom, will find himself bound in gratitude, and by the mutual pledges of their love, to nourish and cherish her, even as his own flesh." And should his companion first be called away by death, how much would the desolate husband be consoled for her loss, could she address him during her last moments, in the language of the dying "Vaudois Wife"—

"And when this heart hath ceased to beat—O! think,
And let it mitigate thy wo's excess,
That thou hast been to me all tenderness,*
And friend to more than human friendship just.
O! by that retrospect of happiness
And by the hopes of an immortal trust,
God shall assuage thy pangs—when I am laid in dust."

The following "Rules for Husbands," are taken from a late work, by a well known writer.*

"I. Always regard your wife as your equal; treat her with kindness, respect and attention; and never address her with the appearance of an air of authority, as if she were, as some misguided husbands appear to regard their wives, a mere housekeeper.

"II. Always keep her properly supplied with money for furnishing your table in a style proportioned to your means, and for the purchase of dress, and whatever other articles she may require, suitable to her station in life.

"III. Cheerfully and promptly comply with all her reasonable requests; and as far as practicable, anticipate them. Whatever you accord to her wishes, let it be done promptly and cheerfully, so as to enhance the merit of the matter by the manner.

"IV. Never be so unjust as to lose your temper towards her, in consequence of indifferent cookery, or irregularity in the hours of meals, or any other mismanagement of her domestics; knowing the difficulty of making many of them do their duty.

"V. Never, on any account, chide or rebuke your wife in company, should she make any mistake in history, geography or grammar, or indeed on any other subject. There are, I am persuaded, many wives of such keen feelings and high spirit, (and such wives deserve to be treated with the utmost delicacy,) that they would rather receive a severe and bitter scolding in private, than a comparatively mild rebuke in company, calculated to display their ignorance or folly, or to impair them in their own opinion, or in that of others."

I know of no place more appropriate, to insert a few remarks by the late Mr. Cobbett, in respect to the disposal of property, by the husband, at death. "I can not refrain from offering my opinion with regard to what is due from husband to wife, when *the disposal of his property* comes to be thought of. When marriage is an affair settled by deeds, contracts and lawyers, the husband, being bound before hand, has really no will to make. But where he has a will to make, and a faithful wife to leave behind him, it is his first duty to provide for her future well-being, to the utmost of his power. Some men think, or act as if they thought, that if a wife brings no money, and if the husband gain money by his business or profession, that money is *his* and not her's, because she has not been doing any of those things for which the money has been received. But is this way of thinking just? By the marriage vow, the husband endows the wife with all his worldly goods. But does she not *help to acquire the money?* Speaking, for instance, of the farmer or merchant, the wife does not, indeed, go to plough, or to look after the ploughing or sowing; she does not purchase or sell the stock; she does not go to the fair or the market; but she enables him to do all these without injury to his affairs at home; she is the guardian of his property; she preserves what would otherwise be lost to him. The barn and the granary, though they *create* nothing, have in the bringing of food to our months, as much merit, as the fields themselves. The wife does not, indeed, assist in the merchant's counting house, she does not go upon the exchange; she does not even know what he is doing—but she keeps his house in order; she rears up his children, she provides a scene of suitable resort for his friends; she ensures him a constant retreat from the fatigues of his affairs; she makes his home pleasant, and she is the guardian of his income. In both these cases, the wife *helps to gain the money*, and in cases where there is no gain, where the income is by descent, or is fixed, she helps to prevent it from being squandered away. It is, therefore, as much *her's* as it is the husband's; and though the law gives him, in many cases, the power of keeping her share from her, no *just* man will ever avail himself of that power. With regard to the *tying up* of widow's from marrying again, I will relate what took place in a case of this kind in America. A merchant, who had during his married state, risen from poverty to very great riches, and who had, nevertheless, died at about forty years of age, left the whole of his property to his wife for her life, and at her disposal at her death, *provided that she did not marry.* The consequence was, that she took a husband *without marrying*, and at her death, (she having no children,) gave the whole of the property to the second husband! So much for *posthumous jealousy!* Where there are children, indeed, it is the duty of the husband to provide, in certain cases, against step-fathers, who are very prone not to be the most just and affectionate parents. It is an unhappy circumstance, when a dying father is compelled to have fears of this sort. There is seldom an apology to be offered for a mother who will hazard the happiness of her children by a second marriage. The law allows it, to be sure; but there is, as Prior says, 'something beyond the letter of the law.'"

* Matthew Carey.

For the Magazine and Advocate.

UNCHRISTIAN CONDUCT.

Norwich, May 1st, 1839.

Br. Grosh—I write to inform you respecting some circumstances which occurred, relative to the death and funeral of our highly respected friend and fellow-citizen, Perez Randall, who died in this village, on Tuesday morning, March 26th, in the 56th year of his age. He had been for sometime in a declining state of health. But he bore his illness without a murmur, evincing an unusual degree of fortitude and patience. When the final hour arrived, he called his wife and children to his bedside—gave them good counsel and advice, and then bid them an affectionate farewell. He retained his reason to the last. His mind was calm and composed till death closed the scene.

On the morning of his death, Samuel Randall, his brother, sent his son to inform me that Perez was dead, and to request me to call at the house. I obeyed the summons without delay. On arriving there, I found Mr. Sperry, Pastor of the Methodist Episcopal church in this village, who had also been invited to call. Samuel Randall then informed us, that his brother's family, being in the habit of attending on the services of the aforesaid church, had decided that the funeral services be performed at the Methodist chapel. He told us, moreover, that it was the desire of the bereaved family, that Mr. Sperry and myself should *jointly* perform the services, and that any arrangement we should make relative to the part each one should take, would be satisfactory to them. Mr. Sperry and myself then talked over the matter. He said he had been in the place but a short time—was but little acquainted with Mr. Randall and his family, and would rather that *they* had decided which of us should preach the sermon. I told him I had no particular preference as to the part I should take—but I had been personally acquainted with Mr. Randall for several years—that he was a man who had always taken a decided stand, and was firm and independent in expressing his religious views and sentiments—that his influence had always been thrown in favor of our denomination—that this was well known to his friends here and throughout the county—and owing to these circumstances, per-

haps it would be proper for me to give the discourse. He replied, that it would be just that I should, and that he should not consent to give the sermon on any consideration. Hence it was mutually agreed that I should deliver the discourse. This arrangement was announced to the family, and received their approbation.

That evening, after sunset, I received a line from Mr. Sperry, stating that he had received a special request from the afflicted family, to take charge of the funeral and preach the sermon—which he had consented to do.

I immediately called at the house of Mr. Randall, for an explanation, in company with Wm. C. Wait, of this place, and showed the letter I had received from Mr. Sperry. Mrs. Randall and Benjamin, her eldest son, said they knew of no alteration in the order of the services as made by Mr. Sperry and myself, by which I was to preach the sermon—that said arrangement was made with their consent, and in accordance with their feelings, and they did not desire to have it altered—that *no such special request* had gone out from the family—and by whose authority Mr. Sperry had written me the said note, they knew not. Some of the principal mourners were members of the Calvinistic Baptist church, in this place; and we afterward learned that about a dozen, composed of members of the Baptist and Methodist churches, went to the house of Mr. Sperry, and stated to him, without the knowledge of the family, that they had a *special request*, etc., and directed him to write me the said note. And they afterward succeeded, by taking advantage of Mrs. Randall's feelings and circumstances, through the agency of her brother, a zealous member of the Baptist church, at that late hour, in breaking up the former order for the services, and in inducing her to consent that Mr. Sperry give the discourse.

After this strange management, I called on Mr. Sperry, and said to him—probably two-thirds of this community, of all denominations, are expecting that I am to preach the funeral sermon. I want, therefore, that you should say to the congregation, at the commencement of the services, that you suppose a part of the congregation were expecting that Mr. Doolittle would give the discourse on this occasion, and that such *was* the understanding, and such the arrangement in the first place, but this arrangement was afterwards altered, by which you are to give the discourse. He said it was just and proper that this explanation should be given, and pledged his word, *twice over*, to me, that he would give it. Half an hour previous, Samuel Randall called on him to request him, on his part, to give the same explanation, and he *promised him* it should be given. But to our mutual astonishment, when the time arrived, he arose and went through the services without saying a word about it, or making any apology!

Such is the light in which this gentleman has placed himself before this community, in regard to *truth* and *veracity*.

Fraternally yours, N. Doolittle.

We, the undersigned, do certify the above statements of what occurred relative to the funeral of Perez Randall, to be substantially correct.

Samuel Randall,
Benjamin E. Randall.

Br. Grosh—I have given you a plain statement of facts relative to the extraordinary management on this occasion, and the conduct of the said Methodist preacher. As I have said, some of the principal mourners were leading members of the Baptist church here.

You are at liberty to dispose of the whole of this matter as you think proper. You was well and personally acquainted with Perez Randall. You knew his mental and moral worth—that he was a man of enlarged and liberal views—and that he was ever ready to bestow the last dollar to assist a fellow-being in distress. And yet, in his discourse, this aforesaid Methodist preacher did not say whether he was a Jew, Barbarian, or Scythian—he did not say whether he possessed a single redeeming quality, or not—but passed over the matter entirely, by saying, he did not design to preach about the dead, but for the benefit of the living! N. D.

P. S. Benjamin E. Randall, is the oldest son of Perez Randall by his second wife—a respectable young man, a member of the Methodist society, and a Clerk in the County Clerk's office.

For the Magazine and Advocate.

"BEING JUSTIFIED FREELY."—Romans iii: 24.

Reader—The thing to be attended to in the matter, of all matters the most important, and most fit to engage our attention—that of *our acceptance at last before our Judge*—is not *a requirement* pointing us to something to be done or to be felt, preparatory thereto. "For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. iii: 10. It is not, as the urgings of some preachers indicate, something *to be arrived at* by some critical resolve, some efficacious movement of ours. This would be as though (contrarily to Rom. x: 6, 7) "means" were yet necessary; the anxious questions remaining to be put, "Who shall ascend into heaven?—who shall descend into the deep?" It is not any hopeful change in us. God's word of promise, *and that alone*, is what is proper to be made the spring of hope, Rom. x: 17. To be looking, with a view to Gospel comfort, for some bright appearance about ourselves—to be reckoning upon the holy aspirations, which we think we feel—as is the manner in "anxious rooms"—or, as is common with the more advanced of the class under review, in the general intro-version of mind upon themselves, manifested in their prayers and hymns—to draw confidence from the steadfastness of our devout frames—this is not Christianity. It is a *denial* of the grace of God. It asserts that his "gift," (Rom. v: 18,) is not "free" and impartial, but is a thing *to be won*—it being necessary for us to present some entitling qualification by virtue of which it may descend upon us!

Thanks be to God, the only question which it behooves the guiltiest sinner to ask, when he hears the Gospel, is, *Is it true*,—not whether he has this or that prerequisite, in distinction from others. Rom. iii: 27.

But, as I was saying, the thing to be depended upon as the stay of hope, in this momentous concern, is not any degree or shade of moral cleanness about us sinners, for this can not alter the truth in relation to our ultimate destiny. On the contrary, it is *a piece of cheering intelligence*, an item of "good news," on divine authority, needing only to be accredited to be at once enjoyed. It is that God has a favorable design toward our race, which he has manifested by Jesus Christ; his purpose being to bestow upon us all, freely, without partiality, without merit or solicitation, a blissful immortality. Rom. v: 18; 1 John ii: 2; Titus iii: 5.

This is a piece of intelligence which is suited to, and which is calculated to relieve and enliven, men, just as they stand, without their having, to this end, to make mention of any distinguishing trait, (moral or intellectual,) about themselves. For why should they? The news is of a "righteousness," (a state of acceptance,) for them whose securenesss hangs not at all upon any thing within or about them, but, singly, upon God's purpose of love, Isa. xlv: 23-25, xlvi: 12.*

Yet, as though the Gospel, after all, was not an article of comforting intelligence, but a process of the law, whose only pointing—we being transgressors—is "unto death," we hear men, on this very subject of their hope for eternity, exhorted to do, to do quickly—what? It matters little, indeed; for to think of doing any thing to *merit* justification, is wide from the teachings of Christianity. But to what are they *exhorted?* Why, to betake themselves to this means and to that, to take the decisive step, to set to and carve out a happy destiny for themselves, to pray, and get others to pray for and with them, that a change for the better may make its appearance in them, on experiencing which they may look upon themselves as standing fair before God. But with the bright or dark aspect of this change they must expect their comfort to fluctuate!

Ah! How does the solemn sarcasm of those words in Matthew, suggest itself in answer to all such perversions of the way of life. "They that be whole need not a physician, but they that are sick," and those other words, "I came not to call the righteous but sinners to repentance."

Let it not be said that the godly feelings which are had respect to, as forming part of the foundation of hope, are acknowledged to be of God's superinducing, and therefore are a perfectly *humble* auxiliary to his word of promise. The Bible gives us no warrant to bring any auxiliary at all to that.

That very devout character, the Pharisee, (Luke xviii: 11,) it will be remembered, thanked God that he was not as other men. Besides, a good work is not the less ours, nor the less proper to be called meritorious, because it is of divine instigation. All that the disciples, whom Paul addressed, willed or did, that was christian-like, was *of divine instigation*, but he does not say that that circumstance rendered it of a character less fit to be mentioned to their advantage, and *rewarded*. On the contrary, his language to the Hebrews (vi: 10) was "God is not *unrighteous* to forget your work and labor of love;" and again, 2 Thess. i: 6, "It is a *righteous* thing with God to *recompense* to you who are troubled rest." But would any one with Rom. xi: 6 in view, say *thus much* to a new convert, on the score of the inherent grace, so called, of which he has become possessed! He might for aught that the circumstance that God is thanked in the matter hinders. For the apostle could not but have contemplated this circumstance in the instances cited, (Phil. ii: 13.) yet, as we see, it did not hinder him.

Here, as in Eph. vi: 8, Col. iii: 23, the works of believers are said to be worthy of recompense, (winning for them proportionate *degrees* of favor,) their being "of divine influence," notwithstanding: which evidently shews that this circumstance is no bar to works being fit to be brought forward, and noticed "of debt."

What an utterly mistaken circumstance, then, must this circumstance (viz., that God is credited with what is said to distinguish one man above another) be against legalism—against the being of the class of such as have "fallen from grace," "desiring to be teachers of the Law"! Yet the churches around us, many of them, plead it as a safeguard: nay, they seem willing to rest their claim to be called churches of Christ, upon the soundness and sufficiency of the plea.†

Alas! that this piece of Judaism, because of its subtlety, and because of the shew of godliness which it wears (while yet it is nothing less than a substitution of another for the basis of hope which God has furnished)—alas! I say, that this counterfeit of what is to give peace to the wounded spirit, should be thus current in our midst as Christianity.

That you may see it in its true character, my friend, and that so, in whatever *evangelical* addresses you make to unbelievers, your finger may be directed to the promise of a happy resurrection for them, and not at all to any evolution which they may have discovered, or ought first to seek, within themselves, is the wish, sincerely, of a fellow man. J. A. P.

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*Not that perfect holiness is not alway obligatory and becoming, and to be striven after by all; but it is not the foundation of this hope—this is what is meant.

†What is the dispute between the Old and New School Presbyterians about, but this—the charge of the former upon the latter, that they exclude grace by their doctrine of a self-determining power of the will, because it takes from God the credit, which, *to save (?) Gospel*, should be given to him.

For the Magazine and Advocate.

BR. SKINNER'S JOURNAL.

CONTINUED.

One morning, accompanied by the Hon. Mr. Williamson, I visited the Cathedral, witnessed the celebration of Mass, and after surveying the interior of the building, its gildings, paintings, trimmings, images and ornaments, which were somewhat imposing, we obtained leave to pass up the steeple to the belfry, which we did by a winding passage like the thread of a screw, entirely without steps, and tiled all the way. We found, though we ascended to a great height, it was attended with much less fatigue than the same distance by stairs would have occasioned. From the top of the steeple we had a most splendid view of the whole city, and of the valley and mountains around. In the afternoon of the same day, we ascended to the summit of Mt. Calvary, a lofty hill west of the *rio de Caragota*, overlooking the city, and on which stands an old church, now unoccupied, but to which, from the city, a religious procession ascends regularly once every year.—From both these points of observation, (the Cathedral and Mt. Calvary) the view of the city and the surrounding scenery, spread out like a map before the eye of the beholder, is most enchanting. Here stretches out the beautiful valley of Caraccas, tinged with various hues from the variety of vegetation growing in it: the eye rests on the glassy waters of *el rio Guayra*, where, glancing along its winding banks, scores of men and women, boys and girls, of all grades and descriptions, are seen bathing themselves in the liquid stream, in groups according to tastes, while far on the left, the towering *Silla* is seen rising 5,000 or 6,000 feet above the valley, and the long range of mountains on either side, stretch away as far as the eye can see, with the clear, blue sky above, and the atmosphere around just smoky enough to give it a peculiarly soft and mellow appearance over the distant hills, and feeling at the same time as soft and bland as it looked. The atmosphere felt like that of a clear, pure and lovely day at home, in July, when neither storm, nor cloud, nor sultriness, are known. From these points are to be seen all the churches and principal buildings of the city, the former residence of Gen. Bolivar, the present one of Gen. Paez, of the Marquis del Toro, of Count Tovar, of the American and British Charge d'Affairs, and of the extensive ruins of the city, occasioned by the earthquake of 1812. In the church of San Jacinto, seen from the steeple of the Cathedral, still remains the sun-dial, erected by Baron Humbolt on his visit to Caraccas, which at the time was regarded with so much apprehension and superstitious fear by priests and people.

The same day, accompanied by Mr. Williamson, I visited, at his residence, his excellency Gen. Paez, a distinguished military commander in the patiot army of the revolution, and of subsequent popular convulsions, and the now President of Venezuela. He was in his garden, busily engaged in superintending or directing some improvements in his water fountains, that supply moisture to his vegetables, flowers and shrubbery during the dry season of the year. He has an extensive and beautiful garden, which, previous to his purchasing it, had been greatly neglected. It is now much improved, and presents a most inviting appearance. Large orange trees, sweet limes, and a variety of fruit trees, with a beautiful arbor of grape vines, shade most of the grounds from the bright glare of a tropical sun; while here and there are seen fountains of water, beautiful walks, gaudy flowers, birds and fowls of rare appearance, among which was the *Pavo real blanco*, or white peacock, all over as white as the driven snow, with his tail, when spread, at least six feet in diameter, *guererias de laguna*, or ducks of the interior lakes, which came up to the General when called, and chattered away much like a flock of tame goslins, but with voices as fine and almost as musical as a violin. The General seems to take great pleasure in his garden and these rare birds, etc., with which his premises are filled. He received me with great ease and urbanity, though he could not speak English, nor I enough of the Spanish to make myself clearly understood, and consequently, Senor Williamson was obliged to act as interpreter. He expressed himself highly gratified in seeing one from a sister Republic, for which he entertained so much regard as for ours, politely showed me all that was rare and interesting in his garden, inquired about the productions of our country, and after we had spent about half an hour with him, on taking leave, he loaded me with benedictions and kind wishes.—He is a man of apparently 50 years old, of middling height, stoutly built, with broad chest and shoulders, dark, keen eyes, open countenance, generally placid, and rather benignant and winning, but capable, I should judge, of great sternness. Though his face is somewhat bronzed by exposure in the field and to the influence of a tropical sun, yet his skin is rather fair than otherwise, his complexion florid, and he looks healthy, fresh, vigorous, and yet fit to command an army. He was, at the commencement of the revolution, an uneducated countryman, or man of the plains, called *llarnero*, and has raised himself from obscurity to his present high and commanding station, by dint of personal courage, prudent conduct, and persevering devotion to the patriot cause of republicanism and liberty. He is a very popular man with the common people, and generally with all Venezuelians. He is said to be still remarkably fond of the sports of the *llarneros*, such as bull-fighting, cock-fighting, etc., and a very expert horseman and hunter. I learned that he would frequently rush upon the largest and fiercest bulls of the plains, and on approaching them, instantly dismount, seize them by the tail, and by one sudden twist with his athletic arm, lay them prostrate on the ground.

The city of Caraccas is doubtless a place of great immorality and vice. The Sabbath is little regarded except as a day of amusement and indulgence. Cock-fighting, horse-racing, billiard-playing, (for which there were three tables in and about the *posada* where we stopped,) and various excesses, are more common on the Sabbath than any other day. I was informed that there were few or no houses of ill-fame in the common acceptation of the phrase, but that seduction and illicit commerce of the sexes were so common all over the city, as to prevent any *particular* notoriety attaching to one or a few houses on that account. You may judge of the awful degradation and state of morals in such a society. Avarice, I think, is not a distinguishing characteristic of the people, but indolence is; not of the city merely, but of the country. The wants of nature are easily supplied in a climate like this, where the labor of one hour will procure food for 24 or 48, and where little or no clothing is necessary to protect the body from the weather. Many children in the city and country, and of both sexes, from infancy to the age of 6, 8, or 10 years, wear not a particle of clothing, nor do their parents seem to have the least shame for them, or manifest any desire either to clothe them, or to leave them any property. They say, "Why should we leave money to our children? What good will it do them?" Hence, if they chance to get $100, or more, they spend it as quick as possible in gambling, extravagance and excess, and let the morrow and their children take care of themselves. Of course, there are many exceptions to these characteristics; and a considerable number of foreigners, now residing here, retain the distinguishing traits of their own countrymen.

As far as I could learn, there are no strong ties of affection and social feeling among the creoles of this city, that serve to bind them together like our society at the North. Each has such intercourse, and forms such connexions for the time being, as inclination or opportunity prompts; and thinks no more of it afterwards. Caraccas has one theatre; but it is said to be badly managed, little encouraged, and seldom opened.—Whether the Catholic religion here propagated by the priests, and professed by the women—for except the aged and infirm, the men seldom pay any attention to it, whatever—has any influence in bringing about this lax state of moral and social feeling, I shall not here attempt to decide.—It is, however, certain, that it does not prevent nor remove the prevalent vice.

To the Hon. J. G. A. Williamson, our Charge d'Affairs, I feel under many obligations for the numerous attentions and marks of politeness shown me while here. He is from North Carolina, and a very intelligent and agreeable gentleman. He has a very pleasant residence, and has taken great pains to furnish himself with whatever is rare and curious of the city or country—such as Indian specimens of hammocks, manufactured of colored grass and birds feathers—ore from various mines in the country, birds of various descriptions, such as cardinals, trupials, mountain and ring-doves, yellow hooded pigeons, parroquets, the *pavo de montana*, or mountain turkey, black, but in size and shape resembling the Guinea fowl, the *Pauji*, *(powee,)* a black fowl, about the same size, with a most curious yellow crest, bill and throat, two or three different kinds of toucas, mountain pigs, etc., etc., etc.

I had intended giving a particular description of the dreadful earthquake of March 26th, 1812, with its fatal consequences to Caraccas, by which nearly the entire city was laid in ruins, and 10,000 of its inhabitants killed at the time, and some thousands more died soon after, from their wounds and want of attention in the general distress.—But time and room at present fail. The city has not yet recovered from the ruins of that dreadful day, and whether it ever will or not is problematical. Frequent shakings and shocks of earthquakes are still experienced here; and the people feel little security against being visited by another such calamity.

On Monday morning, March 4, about 4 o'clock, myself and travelling companions (Messrs. Parsons and Penfield) took leave of Caraccas, to pass by land to Valentia and Porto Cabello, a distance of something like 140 or 150 miles.—Each of us was mounted on a mule; a fourth mule carried our baggage, and also most of the way the *arriero*, or muleteer, who took charge of it and of our own mules at our stopping places on the road; and a fifth carried our guide and interpreter; whom we were obliged to hire to accompany us as a travelling companion, as we were not sufficiently versed in the Spanish language to converse in it much, if any, and were ignorant of the road, and our *arriero* could not understand a word of English. So, altogether, both our travelling expences and the number of our party were considerably increased.

Our travelling companion (named Molowny) was of rather distinguished parentage, and well connected with Spanish, English and German families. He spoke these three languages, and likewise the French, with tolerable fluency—had often travelled the road as Aid to Gen. Paez, and as post or courier express, during the wars and civil commotions of Venezuela—knew almost every body on the road, and every place signalized by any important event; and on these accounts was a very desirable companion. He was, however, a great talker, full of noise, gasconade, and wild rodomontade, and considerable allowances were to be made for some of his narrations.

At the hour when we left Caraccas, the air was quite cool, and especially after leaving the valley when we began to ascend the heights of San Pedro, and of the Cocuesas, we were even uncomfortably cold with our cloaks on, and the exercise of riding into the bargain. After leaving the valley of Caraccas, we ascended the lofty range of mountains between that and the valley of Aragua, in a W. S. W. direction; and though this range is not quite as elevated as that on which the *Silla* stands, yet it is a very high mountain. And as the sun arose and shed its golden light and gladdening

beams over those rugged steeps, and cloud-capped summits, while the deep valleys and ravines were still left in the darkling shades of early twilight, as we stood and looked off to the north and east over the city, curtained with the morning clouds, and saw the proud summit of *Silla* peering above; and then turned the eye far to the south and west over the wild and rude scenery that opened before us, the sight was most grand and imposing: and, indeed, through this whole day's journey, the scenery and objects that met the view were strikingly picturesque and impressive. Coffee estates were frequently seen covering the steep side of some lofty hill; flowers of indescriptive beauty growing wild, all the way, on vines, and shrubs and trees, the mountain rose, large enough to fill a quart cup, the bucari, the fronjipon, the wild tamarind and parasites without number and of all descriptions, while the music of birds was heard from every steep and every ravine, and almost every tree—birds, too, of the sweetest notes and most beautiful plumage. Large flocks of parrots and parroquets went screaming through the air, and multitudes of humming birds were seen on every hand, and of every size attained by that beautiful bird.

We passed *Antimano* and *Las Juntas*, made a short stop at *al Balcan*, and got a cup of tea, then proceeded to San Pedro, seven leagues from Caraccas, to breakfast, where we arrived between 9 and 10 o'clock. Here we found a small village, a large church, and a tolerably decent *posada* for this country; though for our own, we should call it a poor concern. We however procured plenty of *molojo*, (i. e., corn planted very thick, and grown merely for fodder for mules and horses, and of which they are extremely fond,) and a tolerable breakfast, about 11 o'clock. Here we took a short nap on cots, and remained during the heat of the day. For in this latitude, from 10 A. M. till 3 P. M., the sun comes down with such irresistible power, that even the natives seldom think of exposing themselves to its scorching influence, but uniformly seek the shade. At 3 o'clock, we again mounted our mules and proceeded on our way. We passed *Las Lajas*, the heights of which were rendered somewhat distinguished in the civil war of 1835, by the event of Gen. Paez, with 200 raw *llarneros*, routing, taking, and finally persuading to join his own standard, 300 disciplined soldiers, commanded by Gen. Alcantera.—Just at dark, after a long and mountainous ride of 14 leagues, (or 42 miles,) and a tiresome and apparently interminable descent, we reached *Las Cocuesas*, at the foot of the mountain, or commencement of the valley of Aragua. Here we found a *vente*, or kind of *posada*, where we procured *molojo* for our beasts, and supper and lodgings for ourselves.

St. Johns, Porto Rico, April 10th, 1839.

Tuesday morning, March 5th, having a bright moonlight, we started on our journey about 3 o'clock, passed al Cousejo and proceeded to La Victoria, to breakfast. This is a rather large town for the country, containing some 3,000 or 4,000 inhabitants, has a spacious church, and a number of ruins of large buildings, destroyed by the earthquake of 1812. This town was occupied for some time during the revolution, by Boves, the murderous brigand and buccanier that led on the Spanish forces to deeds of blood and carnage against the patriots. With a far superior force, he here intercepted Gen. Bolivar in his march towards Caraccas, who being obliged to fall back on San Mateo, was there besieged by Boves, and obliged to flee to avoid falling into the hands of this blood thirsty tyrant and murderer. One of Bolivar's officers (Col. Rocafuerte) being left in charge of the fortification and powder magazine, and seeing both himself and his charge likely to fall into the hands of Boves, waited till a considerable number of the enemy had entered the fort, when he heroically set fire to the magazine, and blew himself and them all up together. I was here introduced to a son of Gen. Marieno, a brave officer of the revolutionary army, but who, for engaging against the government in the civil war of 1835, has been banished from the country.

After leaving La Victoria, we proceeded to San Mateo, where we passed the house formerly occupied by Gen. Bolivar, (now by his sister,) in which he was assailed by the Spanish forces, and the doors of which are still perforated by many a ball, shot at him and his compatriots, during the assault by Boves. We met on the road this day two somewhat novel spectacles—the one was a sick man swung in a hammock upon a long pole laid across the shoulders of his servants, and borne by them along the road as if on a long journey; quite a train of other servants followed to carry the baggage, and occasionally relieve the bearers of the sick man. The mode of conveyance must be as easy as a cradle. The other sight was that of a mad bull, that had recently been caught on the plains, and having one end of a rope run through his nose, and the other tied to the tail of a very fleet horse, mounted by the leader of the party, was thus led in triumph along the road, followed by several other men well mounted.—When we were about to meet him, our *arriero* being foremost, first saw him, and immediately wheeled his mule about and informed the rest of our company what was coming. Our guide, Molowny, began to look wild; instantly wheeled his mule, made for the fence, threw aside some of the poles composing it, thereby making a breach sufficient for our whole company to pass through into an adjoining coffee plantation, out of the reach of the maddened and ferocious animal.—We were told that these bulls, when first taken from their herds, become perfectly desperate, and plunge with the fierceness of the tiger upon every man and living object in their way; and wo betide the luckless wight thus beset, unless mounted on the fleetest horse, or having some way of escape or defence. In hunting them, and in the bull-fights of the country, I understand the assailant, when pursued by them, dexterously throws a cloak or blanket over their eyes so as to blind them till he and his companions can seize and secure them.

During this day, and indeed the greater part of our journey from Caraccas to Porto Cabello, especially after leaving the mountains, we were greatly annoyed by dust and smoke. This is the dry season—for here the seasons are divided into the dry and the rainy—the dry lasts generally from November till May, during which time there is seldom much rain, and sometimes not a drop for the whole period. The ground becomes parched up with thirst, the road like an ash-heap; vegetables not very deeply rooted, wither and die; the leaves fall from many forest trees on the mountains bordering this valley, and they look as dreary and desolate as our own in Winter season; the fire runs over the hills and burns every thing combustible, and except those vallies and estates so situated as to be watered by the *rios*, or rivulets, descending at short intervals all along the sides of the mountains, no vegetation can be made to grow during this season. The rainy season is as excessively wet as this is dry. The streams and rivers overflow their banks, the valleys are inundated, and the roads often impassable. It sometimes rains almost in torrents for whole weeks without intermission, although, *in general*, travelling is practicable during the rainy season.—Having had rain nearly every day while at St. Croix, and on our passage to La Guayra, (though it was quite uncommon to have so much there during the Winter,) we did not expect, and were wholly unprepared for the clouds of dust we encountered on this road. The Creoles go prepared for it, having cloaks for morning and evening, made of thick flannel, napped and lined, and about 2 or 3 yards long, and 1 1-2 wide, with a slit in the centre, just large enough to thrust the head through and with these they are completely shielded from cold and dust. They have white cotton or linen ones, of the same shape, for the heat of the day, when they ride. Having neither of these, we were completely enveloped, and at times almost suffocated, with the dust, as the trade winds took it along in the same direction we were travelling. The American traveller, after he has experienced this annoyance for two or three days in succession—passed and seen a few estates of indigo, of coffee, of cocoa, and of cotton—beheld the scenery of the mountains and the plains—seen and heard all the pretty birds on the way, and finds that nothing new or different remains to be seen; although every thing in the country, its animals, birds, productions and inhabitants, are entirely different from any thing he has ever seen in his own country; finds, nevertheless, that his curiosity is beginning greatly to abate, and he begins to wish his tedious journey ended, and that he may find some quiet resting place with a friend, and hear his own native language spoken again. Such was emphatically the case with us.

[To be continued.]

MAGAZINE AND ADVOCATE.

A. B. Grosh, Editor; A. R. Bartlett, Assistant Editor.

G. W. Montgomery, E. H. Chapin, } Corresponding Editors.

UTICA FRIDAY, MAY 31, 1839.

THE BIBLE.

In the plenitude of his mercy and grace, it pleased God to reveal himself to man, and to open before him the splendors of that truth which is "glad tidings of great joy to all people." He beheld men bowing before heathen gods of cruelty and blood, and he straightway taught them that he who reigns in the universe is a Father, whose name and whose nature are love, and who requires no sacrifice but a contrite spirit and a virtuous life. He saw men quailing before death, and shrinking from the tomb, and it pleased him to make known the doctrine of the resurrection from the dead, and of immortal life in the spiritual world of his dwelling-place. He saw men in sin, following the principles of his worst nature, practicing teachings of the darkest possible tendency, while the waters of vice flowed through every community, and it seemed good to him to spread a "pure and undefiled religion" before the world, connected with motives of the most sublime and influential character.

In order to communicate these truths to men, God raised up Jesus of Nazareth, enabled him to become most perfect in character, and most holy in example, endued him with power to perform miracles, that, while these credentials might show that the Father had sent him, he might not only proclaim truth himself, but also choose disciples, who, after his ascension into heaven, might spread the news of salvation throughout the known world.

These facts are and were connected by Deity with a line of history, commencing with the creation of the stupendous solar system, running down to the time when the last apostle in the person of the beloved John, ceased, by death, to utter and record words of divine truth. With the creation of Adam and Eve is connected the instruction which prepared them for the earth on which they were placed. Then we have an account of the antediluvians, and of the punishment which the flood brought upon them. Then follows the account of the patriarchs and of the promises which the divine Being made to them. The origin of the Jewish people, their vicissitudes, sins, virtues, and circumstances, while rising from slavery to national existence, and descending from national existence to political and religious ruin. Besides these, we have the pious Psalms of David and others; the wise Proverbs of Solomon; the sublime communications of the prophets. Then comes the life of the Saviour, attracting by the exhibitions of his purity and the holiness of his actions. His trial, condemnation, death, resurrection and ascension, with the record of the acts of his apostles, together with their records or epistles, which present their full views of the

doctrine of Christianity, follow, completing the whole series of facts.

All these things are contained in the book called the Bible, from *biblos*, meaning book, a name given to it by Chrysostom in the fifth century. This Bible is made up of works by a series of authors, who wrote at different times, under different circumstances, with either direct or indirect reference to the great truths which Deity communicated to the world through the instrumentality of those whose writings compose the Bible. Before this Bible was completed, or all the works which form it were written, sixteen centuries elapsed: for Moses wrote Genesis and probably Job about 1491 years *before Christ*, and John the Evangelist wrote his Gospel about 98 years *after* Christ; making in all 1589. This Bible is a treasure-house of learning, instruction, morality, doctrine, consolation and salvation, and its inspired portions are, in an especial manner, profitable to man for growth in every thing that exalts and improves him. The only method of understanding and arriving at a knowledge of the Bible, is, to read it; read it thoroughly, repeatedly, considerately, and with much meditation. He who expects to understand the Bible in any other manner than this, will remain ignorant and liable to be duped by the floating fanaticisms of the day. The Lord inspires no persons now with immediate and miraculous communications—he touches no mind now with the powers of prophecy—nor can there be any instantaneous arrival at divine truth, by some mysterious operation of a nondescript character. God has revealed his word; his chosen servants have recorded it; we have eyes to read the record; and minds to understand it. And if we ever arrive at a knowledge of the facts contained in the Bible, it will be by the same method that leads us to understand any truth whatever. "Search the Scriptures," "search the Scriptures *daily*," is the rule by which to understand them, and the price we must pay to "come unto the knowledge of the truth."

But, while it is our duty and our benefit to read the Bible, we must remember that we can read it incorrectly or in an improper manner. Very much of the error which prevails in Christendom, arises from a false method of reading the Bible. I speak not now of the error and injury which flows from *not* reading the Bible; and of the joys and blessings which these lose, who do not open the lids of the Bible for month after month, and even for years; who keep the Scriptures merely for a show-book, and who, so far as its contents are concerned, might as well have a mere block, painted and lettered.—But I speak of reading it in such a manner, that no clear understanding of it shall be gained, and certainly no good view of its doctrine obtained. A great many, perhaps a good share of those who deem it their duty to examine the Bible, will read a chapter out of one book, and a verse out of another; and so on from day to day, skipping from one portion to another, without any connexion in their reading. They will, without examining the context, take a single verse, and treat it as though it was a separate revelation from the rest of the Scriptures, and with very little thought, advance what they think that verse teaches, and then dream that they understand Christianity. In all this it is forgotten, that many single verses and passages occur, which are wholly made up of *figurative language*, that can not be understood without a thorough reference to their contexts—yet, if they are taken alone, may be interpreted literally, and a notion thus fastened upon Christianity which does not belong to it in any shape or manner.—In this procedure, the Bible is treated in a way, that the most common book which floats in the literary world, rarely ever meets. And the consequence is, a deplorable state of ignorance among many professing Christians, of the book which is the treasury of their faith and the light of their hopes.

If we desired to arrive at a knowledge of what is contained in Marshall's Life of Washington, or Mosheim's Ecclesiastical History, we should carefully peruse them by course. So, if an individual desires to know what the book of Genesis teaches, he must read it from beginning to end; and if he reads it two or three times thoughtfully, he will be able to fix in his mind all the subjects of which it treats. If he desires to arrive at a knowledge of the Saviour, he must peruse Matthew, Mark, Luke and John, from beginning to end, and with attention. These books are *records* of the life, conduct, teachings, miracles, death, resurrection and ascension of Christ; and it is only by examining them, that we can have a clear conception of the character of Christ and of his sayings. If an individual desires to know how the apostles conducted after the death of their Redeemer, he must read the book of Acts, which is, in fact, an ecclesiastical history, comprising the time from the ascension of Christ, to the time when Paul was retained as a prisoner in Rome. In reference to the epistles, let it be remarked, that they are *familiar letters*, written by the apostles to various individuals and churches, and contain their views upon the many topics which are connected with the great subject of *especial* salvation by works, and *general* salvation by the grace of God. Now, in order to know what these letters contain, how shall they be treated? If an individual should receive a letter from a friend in India, he would not merely read a sentence from the middle of it, neglect all the rest, and then dream that he understood the letter. He would commence with the first word, and read the whole carefully to the last word. So should the letters of the apostles be treated. They should be perused from beginning to end, not once only, but twice, thrice and again, with care and attention. Then, in almost every instance, a clear understanding of the subjects contained in the Scriptural letters, would be gained and fixed in the mind.

We must not, however, suffer the division of the Bible into chapters and verses, to interfere with the reading of a Gospel or an epistle, belonging to the Bible.—Many persons suppose that the Bible was divided into verses and chapters by those who wrote it, and that such division has received divine sanction. But this is a mistake—for, originally, the Bible had no chapters and verses. Such division is comparatively of recent origin, for the purpose of enabling the biblical student to refer to particular passages with greater facility, thereby rendering the Scriptures more familiar to the common reader. The divison of chapters was affected by Hugo De Sancto Caro, commonly called Hugo Cardinalis, in 1240. A Jewish Rabbi, Mordecai Nathan, adopted the division of chapters into a Hebrew copy of the Old Testament, to which he added the division of chapters into verses. This arrangement was afterwards adopted into the whole Bible by the Christians. The arrangement is undoubtedly good, so far as reference is concerned;—but in some places the division is incorrect. It is especially bad, when people read a chapter or a single verse, and then conclude that they have read all that the sacred bookman has written touching the subject contained in it. Therefore when we read the Bible, we should read it without any reference to the division of it into chapters and verses—we should read it as we should read the print of any history.

G. W. M.

ANCIENT HISTORY OF UNIVERSALISM.

For more than two years past, this work has been out of the market, and all efforts to procure even second handed copies for those who have especially requested us to procure them have been unavailing. The work has always been admired above every work of the kind in our order, for the conciseness and clearness of its style—the order of its arrangement—the value of its facts—the candor and impartiality of its spirit—and the depth of its research—and its absence is therefore to be deeply regretted as a loss not only to our denomination, but to the religious public at large, which should be acquainted with the contents thereof, and might be, were its circulation greater. I had somehow obtained an impression two or three years ago, that its author, Br. Hosea Ballou, 2d, was preparing a new and enlarged edition; but from the long delay of its appearance, I am inclined to doubt the correctness of that impression. There is no doubt that he has accumulated many valuable materials since he wrote the first edition, which would materially increase the size of the work and add largely to its interest and utility. There can also be no doubt that the character of the work is now better understood and more justly appreciated than it was at first—for it was generally undervalued by our brethren when it was published—and that, therefore, a new edition would sell rapidly. Under these circumstances, and with this belief, I feel that I am expressing the requests of many brethren in asking Br. Ballou to prepare and publish, as soon as possible, a second edition of the Ancient History of Universalism, from the days of the Apostles, down to the era of the Reformation.

Suitable to the character of that history, and well worthy of a republication on account of their own excellence, and of an increased circulation, on account of the good they will effect, are his Essays on the opinions of the ancient Jews and the early Christians, in regard to a future state. They might therefore be added as an appendix to the work—or, if enlarged, might form a neat and useful book of themselves. Be this as it may, I have long felt that they should be more widely circulated than they have been in the pages of the Expositor. But, at all events, let us have another edition of the Ancient History of Universalism.

A. B. G.

THE PROPHETS.

The prophets, those extraordinary men of ancient ages, made many declarations in their day, which were most minutely fulfilled, centuries after their bodies had mingled with the dust. They confidently described the destruction of nations and cities which were then flourishing—they set forth the sufferings and death of the Messiah—they exhibited the wickedness, the overthrow, and the dispersion of the Jews—even when most of these events did not transpire, until over four centuries had died away after the last prophet had died, and the fires of the prophetic schools had gone out. Yet their predictions were fulfilled in as exact accordance with their description, as though they had actually beheld their accomplishment and wrote as historians instead of prophets of the Lord.

I have often attempted to conceive the rapture and joy of the prophets, when, looking behind the vast curtain of the future, they saw Messiah with his truth, awaking the dormant energies of mind, driving fear from the soul, flooding the tomb with the light of immortality, and winning souls from sin and sorrow to truth and holiness.—Their views must have been heavenly, when, in contrast with the fogs of paganism which rested upon the then known world, they saw the glorious Gospel appearing in future ages, to overthrow heathen-gods, empty pagan temples, and lead their blinded votaries, to the knowledge of God.

If we had full power of prophetic vision; if we could raise the curtain which hides the future from us, and there find assurance that the day is coming when this land shall be the home of the truly free—when, on every hill-top and in every valley, there shall be a seminary of knowledge, with competent teachers to present instruction to all—when virtue shall be strictly observed, from the highest officer to the humblest subject—when the walls of all prisons shall be levelled with the dust, because no crime shall exist—when the star of our freedom shall shine so brightly, and the banner of our virtue shall blow out so clear, that the distant nations shall awake to their blessings, and the isles of the ocean shall hear the songs of liberty, and shake the chains of slavery from around them—when all superstitions, contentions, persecutions and bickerings shall cease—when no religionist shall have any other name but that of Christian, and no test but that of good works—I say, had we prophetic power to see all this as transpiring at some future age of this land, would not our souls be elated with the glorious view, and our hearts be glad, as we contrasted

this age of excitement, division, and mingled virtue and vice, with that golden period of pleasure and human felicity?

In some such situation was the prophets placed. The power of God removed human ignorance from them, until, peering into the future, they saw the glory of Messiah, the triumph of his reign, and the crowning of his sacrifice, with the complete salvation of the human family. Could they have been otherwise than transported with joy? Could they have beheld the divine plan otherwise than with thrilling anticipations of future exalted bliss? And could they have otherwise than worshipped him who is as able to accomplish the salvation of the world, as he was to enable them to prophecy future events with such minute and wonderful accuracy?

What sacred composure must Isaiah have experienced, when, in view of the subduing influences and the certain nature of the word of God, he said, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it;" Isa. lv: 10, 11. And what must have been his sublime conceptions of divine compassion, when, in view of those who are smitten with the blindness of error, he said, "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them;" Isa xlii: 16. And what must have been the ecstatic joy of his heart, when, beholding the Messiah in the triumph of his reign, he could record the language of Jehovah himself, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it;" Isa. xxv: 6—8. Well might he sing in the fulness of his heart, "arise, shine; for thy light is come and the glory of the Lord is risen upon thee." Isa. lx: 1. "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended;" Isa. lx: 19, 20. G. W. M.

PRESENCE OF MIND.

On Saturday the 18th inst., Florens, son of Br. S. R. Smith, of Albany, a lad of about 8 years, was playing at the wharf, when, by the movement of a scow, he was thrown into the water. Neither he nor his companion was able to swim; and while his companion had to run up street to get help, the poor boy must have drowned, had it not been, (as he afterwards stated,) that he remembered having read in some book, that if persons in his sithation would only throw themselves on the back, throw the head back, keep the hands and arms under water, and remain quiet, they would not sink deeper than the ears, and could thus keep the mouth and nostrils out of the water. He tried it, and thus floated securely until he was taken out by the assistance his companion had summoned!

Such are the facts, as we received them from a gentleman of veracity, who received his version of the affair from the family. They certainly exhibit one of the most remarkable instances of presence of mind I ever heard of, joined, also, with wonderful fortitude and coolness in so young a boy. To his reading, and remembrance of what he read, and calmness in putting his recollections into practice, that child owes his life.

One fact more, connected with this event, should be told for the honor of much belied human nature. The boy's hat contained a check for a considerable sum of money. In his fall, the hat was lost. It was voluntarily brought to Br. Smith's house, on the same day, with the check safe in it. We love to record such facts. They are worth a thousand arguments against the doctrine of total depravity. A. B. G.

BR. SKINNER'S JOURNAL.

We have published as much of this journal in the few last numbers, as we conveniently could—even to the crowding out of some long articles (short articles seldom are crowded out, these days!)—because their interest, however great at this time, is but temporary. One of the letters was miskid one week when it could have found room, and since then, they have come so rapidly to hand as to occupy all the room we could devote to them. A few weeks more, and the series will be completed; but before they reach our readers, the writer, we trust in the good providence of God, will have reached his home again. Indeed, we expect he will reach this city, by the time this paper is mailed for all our subscribers. His last letter was dated May 4th, and left him in New Orleans, in good health, but not yet entirely freed from his chronic sore throat. A. B. G.

TO THE AFFLICTED.

I am induced to state, on good authority, that Mr. Joseph Higby, a respectable farmer residing near the village of New Hartford, has been eminently successful in a great number of cases, which he has treated during more than thirty years past, in perfectly curing fever sores, ulcers, &c.—some of long standing. He possesses a wash and an ointment, which cleanse the sore, and hasten a new growth of flesh and bone, and, by the aid of internal remedies, invariably invigorate the constitution, where the general health is not too much impaired. His terms are easy, and good attention is paid to all who place themselves under his care. Letters proposing questions, answered with pleasure, if sent free of postage.

Though an unusual subject for an article in this paper, I am induced to give it publicly by the belief of its probable utility; and by the rule we have laid down of refusing insertion to advertisements in our columns.

A. B. G.

Br. Price—Send back numbers of Union, from the time he commenced, to A. K. Paine, Valparaiso, Ind Also, continue the Union, with the numbers retained, to L. Church, Vernon, and credit him $2, and charge us. He paid us some time ago, but it was overlooked. G. AND H.

Br. Bazin—Send the Expositor, commencing with current volume, to Henry Barden, Benton, Yates county. Credit Linus Cone, Troy, Oakland county, Mich., $2, and charge us. This is the same as Leonard Cone. Linus Cone wants but one copy in future. G. AND H.

Br. Tompkins—Discontinue the Repository sent to Miss Catharine Allen, of Honesdale, Pa., and forward the October number of volume 7, which she never received. Also, credit J. R. Jenkins, [should be J. Jenkins,] Prospect, Oneida county, N. Y., $2 on volume 8, and charge us. He says he has received a bill for volume 7, which he paid. We forwarded the remittance for one year, for Br. Jenkins, which was accounted for in our settlement. Is he credited? Also, send Repository to Miss Sarah Roberts, New Berlin, Chenango county, N. Y., credit $2—and credit $2 to Lucy Tattle, Columbus Centre, Chenango county, N. Y., and charge G. AND H.

WHICH VOLUME?—Persons sending us money for this or any other paper, will do us a favor by being particular in stating which volume or volumes they wish the money applied to. G. AND H.

NOTICE.—The Oneida County Temperance Society will hold a meeting at Clinton, on the 1st Tuesday of June next, at 11 o'clock, A. M. A numerous delegation from auxiliary societies is requested—and all friends of the cause are earnestly invited to attend.

By order, EDWARD C. PRITCHETT,
May 20, 1839. Secretary.

For the Magazine and Advocate.

BLACK RIVER ASSOCIATION.

Having been requested by our friends in Washingtonville, to alter the *time* of holding our next annual session, because the Presbyterians will hold a meeting in that place at the same time ours is appointed, and will occupy the only public house sufficiently large to accommodate an Association, *provided it could be obtained;* I hereby give notice, that our session could not be held any other week in June without interfering with the time appointed for the meeting of some other Association; and it is believed the general inconveniences will be greater by *altering* the time, than by holding it according to adjournment, on the third Wednesday and Thursday in June, at the most suitable place our friends in Washingtonville can provide. The Black River Association will therefore be held as adjourned, and as noticed in the last Magazine and Advocate—i. e., on the third Wednesday and Thursday in June. If we can not obtain a public house, (a convenience seldom enjoyed by the primitive disciples of Christ,) we can worship the God of universal love in some temporary shadow of a building, in a barn, or even under the broad canopy of heaven. P. MORSE,
Henderson, May 16, 1839. Standing Clerk.

NEW BOOKS.

We are now receiving a choice selection of Phrenological, Theological, Medical, School and Miscellaneous Books, among which are nearly all the new popular works of the day. G. AND H.

WRITING INK.

Just received, a new supply of Blue, Black and Red Ink, warranted as good as any in market. For sale wholesale and retail. G. AND H.

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. GAGE, in the School-house near Mason's Factory.

There will be preaching on the second Sunday in June, by Br. FRENCH, at Burrville—Br. WM. MARTIN, in Tully, forenoon and afternoon—Br. SOULE, at Crandall's school-house, East Avon—Br. H L. HAYWARD, at Ellis village, during the day, and at Rodman, at 5 P. M.—Br. BIDDLECOM, at Durhamville—Br. T. J. SMITH at Paines Hollow during the day.

There will be preaching on the third Sunday in June, by Br. O. WILCOX, at Denmark—by N. BROWN, at Tully, at 5 1-2, P. M.

ASSOCIATIONS.

The Niagara Association will be holden at the Universalist meeting-house at Clarendon, on the first Wednesday and Thursday (5th and 6th) of June next.

Central Association will meet in Marshall first Wednesday and Thursday in June.

Mohawk River Association in Salisbury, second Wednesday and Thursday in June. First day at Salisbury Centre—second day at Salisbury Corners.

Genesee Association at Gainesville, third Wednesday and Thursday in June.

Black River Association in Washingtonville, third Wednesday and Thursday in June.

Otsego Association in Sharon, fourth Wednesday and Thursday in June.

St. Lawrence Association in Potsdam, fourth Wednesday and Thursday in June.

The Lake Erie Association, will hold its annual session, in the village of Wellsburg, Erie county, Pa., on the second Wednesday and Thursday in June next.—All ministering brethren are earnestly invited to come over and help us. J. BILLINGS, E. BEALS, } Committee.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

P M, East Bloomfield, (Pa) for E C and A A—P M, Oil Creek, (Pa) for Dr L H—W A, Boston, for J W, P S, J T, F E J, L K, B R and J B F—F K, Yorkshire, for self, G W T, R T, A C jr, A H and R S—M McI, Windsor, (O) for self and R H—H R S, Utica, (Mich) for L D and H O—P M, Semphronius, for Z R—P M, Westfield, (O) for A F, S K, E D, I S, E B, L S and A L—J H, Liberty, (Ills) for self, I B, W L, E E, N & J. J H, J P, J W and H D B—P M, Chardon, (O) for D T, L G and B—P M, Gainesville, for A B C, M R, E H and D H—A S, Oxford, for W T and B—Z P, Bedford, (O) for self, J R, O F F and A H—H N H, Rushford, for self, A B, D W, H B and L S—L C, Troy, (Mich) for self, S F C, J F, E J W, H B, H L, H M, P S B, I C S, J F, C C and L J W—M D W, Bath, for Z E, H S, S H, A M, E B, R H B and J V—J P, New-Mexico, (W T)—E B, Stow, (Vt) for D T A, P B, H D W and D L.

POETRY.

For the Magazine and Advocate.

SPRING.

BY MRS. S. BROUGHTON.

The gorgeous Spring is coming now,
Bright gems of glory crown her brow;
Her radiant locks of sunny hue,
Float o'er her robe of heavenly blue;
And her vestal train, rich coloring
From the rainbow's fount, around her fling.

She waves her wand along the dale,
And merry strains rise on the gale;
The warblers trill their wild, free lays,
The welkin rings with notes of praise,
And the unchain'd rills, their silvery chime
Ring free as the songs of childhood's prime.

Along the bland and balmy air,
Low breathes her gently whispered prayer;
O'er wooded steep and curtain'd dell,
The harp-like murmurs softly swell,
Wooing the flower-buds to unfold
Their hue, more rich than Ophir's gold.

They rise, a beauteous, fairy train,
They deck the hill, and gem the plain;
From thousand shrines their perfumes rise,
To Him who arch'd the starry skies,
And spread abroad in the sweet Spring-time,
The splendors of th' eternal clime.

The giant sons of the forest throw
Their naked arms to the sunny glow;
She softly breathes on the folded buds,
And a magic change comes o'er the woods;
On the leafless boughs are quickly seen
Garlands of flowers, and a crown of green.

O that the Sun of Love might shine,
And warm our souls with grace divine,
Till, like the blooming flowers of Spring,
Our hearts a pure, rich offering bring,
To him who speaks in the vernal bloom,
Of the Spring that dawns beyond the tomb.

A SUPPLICATION TO THE PEOPLE OF THE UNITED STATES.

CONTINUED.

RATHER—is universally known to be very nice in his preferences, and to be almost continually occupied in expressing them. Be it as universally known, then, that he is disgusted beyond all bearing at being called—RATHER. Oh, how, from time immemorial, has this choice character suffered from the interference of Ye masters!

SAUCE—has a good many elements in him, and, above all, a proper share of self-respect. He thinks he is too much spice and spirit to be considered such a flat as this indicates—SASS.

SAUCER—complains that he is served the same *as* s Between them both, unless there is something done, there may be an overflow of *sauciness* to their masters.

SCARCE—is not a very frequent complainant of any thing—but he is now constrained to come forward and pour out more plentifully than common. He complain that certain *Nippies*, both male and female, and hosts of honest imitators, call him SCUDGE, thinking it the very tip of gentility. He will detain you no longer gentlemen and ladies, for he prefers to be always—SCARCE.

SICH—does not complain of mistaken politeness, but of low and vulgar treatment like this—SICH.

SINCE—has been crying out against the times, from the period of his birth into English. It is abominable that a character of such vast comprehension, should be so belittled. He embraces all antiquity—goes back beyond Adam—yea, as far back into the unbeginningness as you could think in a million of years, and unimaginably further. And, oh! his hoary head is bowed down with sorrow by being called by two-thirds of the American people, SENCE. It is hoped that all the Future and all the Past will be—SINCE.

SPECTACLES—those twin literati, who are ever poring over the pages of learning, raise eyes of supplication. They say that they can not *look* with due respect upon certain elderly people, who *pronounce* them more unlettered than they really are, as you may perceive without looking with their interested eyes—SPECTACLES.—Venerable friends, pray c us, c us—and give us our due in the matter of letters, and cry—SPECTACLES.

SIT—has been provoked to stand up in his own behalf, although he is of sedentary habits, and is sometimes inclined to be idle. He declares he has too much pride and spirit to let that more active personage—SET—do all his work for him. "*Set* still," says the pedagogue to his pupils—and parents to their children. "*Set* down, Sir"—say a thousand gentleman, and some famously learned ones, to their visiters. "The coat *sets* well," affirms the tailor. Now all this does not *sit* well on your complainant, and he *sets* up his Ebenezer, that he should like a little more to do—especially in the employ of college-learned men, and also of the teachers of American youth. These distinguished characters ought to *sit* down and calculate the immense effect of their example in matters of speech.

SAT—makes grievous complaints that he is called SOT. He begs all the world to know that he hath not redness of eyes, nor rummeiness nor brandiness of breath, nor flamingness of nose, that he should be degraded by the drunkard's lowest and last name—SOT. The court *sat*—not *sot*—the company *sat* down to dinner—not *sot* down; but "*verbum* SAT," if English may be allowed to speak in Latin.

SHUT.—This is a person of some importance;—and, although your slave, is a most exclusive character, as is said of the ultra-fashionables. He is, indeed, the most decisive and unyielding exclusive in the world. He keeps the outs, out, and the ins, in, both in fashionable and political life. He is of mos. ancient, as well as of most exquisite pretensions—for he kept the door of Noah's ark tight against the flood. Now this stiff old aristocrat is made to appear exceedingly flat, silly, and undignified, by being called, by sundry persons,—SHET. "*Shet* the door," says old Grandsire Grumble, of a cold, windy day. "*Shet* your books," says the schoolmaster, when he is about to hear the urchins spell. "*Shet* up, you saucy blockhead," cries he to young Insolence.—This is too bad! It is abominable! a schoolmaster, the appointed keeper of orthographical and orthoepical honor—letting fall the well-bred and lofty-minded—SHUT—from his guardian lips, in the shape of *Shet*. Oh! the plebian! Faithless and unfit pedagogue!! He ought to be banished to Shet-land, where by day he should battle with Boreas, and teach A B C to the posterity of Tropolemus Yello Aley's ass;—and where by night his bedchamber should be the un-*shut* North—his bed the summit of a snow-drift—his sheets nothing but arctic mists—and his pillow the fragments of an iceberg!!—Away with the traitor to *Shet-land*! O most merciful American masters and mistresses! *Shut* has no relief or safety from the miserableness of *Shet*, but in *U*.

TOLD—is a round, sounding preterite, that is real music in a singing school—it will bear such a round-mouthed thunder of voice. He feels the dignity of his vocation and asks not to be kept out of use by such bad grammar as this—TELLED. "He *telled* me so-and-so." Pshaw! that renowned talker and servant of old Peter Parley, TELL, declares that no one has ever derived existence from him by the name of—TELLED. Pray, masters and mistresses, don't now forget what you have been—TOLD.

YES—that good natured personage, affirms that were he not of so complying a disposition, he would henceforth be *no* to every body who should call him—*Yis*—To this pleasant hint, ye kindly ones, you can not but say, Yes—YES!!

Finally, Hearken! There is a voice from the past.—It is the complaint of departing YESTERDAY! He cries aloud—Give ear, O, To-day, and hear, hear, O, To-morrow! Never, never more, call me *Yisterday*;

[Concluded in our next.]

A PERSIAN SHAWL.—In many oriental MSS may be met elaborately painted representations of celebrated processions; but one of the most curious fell lately under the observation of a writer in Fraser's Magazine. It was a magnificent shawl, (in the possession of a Hungarian lady of high rank,) woven in the looms of Persia, and perfectly unique. The border exhibits in all its details, one of the triumphal processions. Nothing is omitted; the trains of camels and Arab horses fully caparisoned, elephants and palanquins, the troops and musicians, and the countless attendants swelling the ranks of some mighty chief—are there. One compartment offers to the view a series of hunting scenes, in which figure the rhinoceros, the tiger and leopard, the gazelle of various sizes, the rabbit and "such small deer," with pursuing dogs, huntsmen and keepers, winding their horns, on horse and foot. All this is woven in the most exquisite colors, with a general accuracy of outline, and correctness of design quite admirable, forming a combination of forms and hues which blend into a whole of surpassing beauty and harmony.

A wilful man should be very wise.
Mortal man must not keep immortal anger.
Nature teaches us to love our friends, religion our enemies.
Never be weary of well doing.
Prayer should be the key of the day, and the lock of the night.
If the best man's faults were written on his forehead, it would make him pull his hat over his eyes.

THE MIND.—How limited in its horizon! how changeable is the mind of man! When engaged in some fascinating pursuit, (as for instance some favorite science,) each one of us thinks there can be no happiness without it, and we wonder why all other persons do not, also, pursue it—wholly forgetting that different minds are differently constituted with respect to happiness. And even we ourselves, after a dream of a few hours, may quit it with weariness and disgust.

MARRIAGES.

In Boston, Mass., May 7th, by Rev. Dr. Nott, DEXTER GILMORE, Esq., of this city, to Miss ELIZABETH, daughter of Charles Bowers, Esq., of the former place.

In Pittsford, May 16th, by Rev. S. Miles, Mr. ELLERY WOODBURY, of East Meadon, to Miss AMELIA ARMSTRONG, of the former place.

DEATHS.

In Wilna, April 25th, Mrs. PATIENCE BLANCHARD, consort of Isaac Blanchard, in the 70th year of her age. She lived respected, and died lamented, by a numerous circle of friends and relatives. The consolations of the Gospel were tendered to a very large concourse of people, by
J. H. WHELPLEY.

In Juliet, Ills., March 27th, Mrs. EVELINE, wife of Eric Dodge, aged 26 years, in the full hope of a world's salvation.
A. KINNEY.

In the town of Busti, May 8th, Capt. HEMAN BUSH, aged 62 years. Capt. Bush was one of the first settlers of this town, respected and beloved for his many virtues, and a firm believer in God's impartial grace. The funeral was attended by the writer, and a discourse delivered to a numerous and attentive audience. SALMON ADAMS.

In Eatonville, April 6th, Mr. NATHANIEL BROWN, aged 76 years—one of the first settlers of that town.

At the same place, March 7th, Mr. NATHANIEL BROWN, Jr., grandson of the above, aged 4 years. M. B. SMITH.

In the town of Herkimer, April 29th, of consumption, Mr. JOHN HOUGHTON, aged 51 years; leaving a wife and twelve children deeply afflicted by the event. May God in his goodness sustain them under this severe bereavement. His funeral was attended May 1st, and from the fact that this is the 15th funeral at which the writer has officiated since he has resided in Herkimer county, it will be seen that death has been busy in this region as elsewhere—the fifteen being probably not more than one-tenth of the number that have died within ten miles of his residence during 4 months last past. M. B. SMITH.

In German Flats, May 16th, Mrs. POLLY PAUL, consort of Joseph Paul, aged 62 years. Funeral on the 17th, at Eatonville, her former residence. M. B. S.

In the town of Grass Lake, Mich., Mrs. HARRIET M. BRINK, consort of Mr. Joseph Brink, aged 39 years. She had formerly been a member of the Presbyterian church, of which she was one of its brightest ornaments, until she chanced to hear Br. Skinner preach on the subject of the restitution of all things. This first induced her to search the Scriptures to see if these things were so, which resulted in her embracing that Gospel which promises salvation to all. Funeral services by E. GAGE.

In Norwich, Chenango county, March 26th, PEREZ RANDALL, Esq., in the 56th year of his age. That he was chosen to the office of County Clerk, by the citizens of Chenango county, for nearly 20 years, notwithstanding his open and independent manner of expressing his religious views, when those views were bitterly opposed by popular religionists, is no small evidence of his possessing talents and virtues generally esteemed among men. He was generous and liberal to the poor and the needy around him, and bore his last illness with fortitude and resignation. He died firm in the faith of the universality of Divine benevolence, leaving a large and very respectable circle, composed of companion, children, relatives and friends to mourn their loss. The manner in which bigotry managed to conduct the funeral, and the silence observed in regard to him, in the funeral discourse, will be found in another column. Such "unchristian conduct" disgraces the *actors*, not the deceased nor his friends. A. B. G.

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